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A. Welles's



Mr. *Foxcroft's*

Thanksgiving-SERMON,

ON

The Conquest of *CANADA*.



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Grateful Reflexions on the signal Appearances of Divine Providence for GREAT BRITAIN and its Colonies in AMERICA, which diffuse a general Joy.

A
S E R M O N

Preached in the *Old Church* in BOSTON,
October 9. 1760.

Being
The THANKSGIVING-DAY,

On Occasion of

The Surrender of MONTREAL, and the complete Conquest of *CANADA*, by the Blessing of Heaven on his *Britannic MAJESTY*'s brave Troops, under the auspicious Conduct of that truly great and amiable Commander, *General AMHERST*.

By THOMAS FOXCROFT, A.M.

One of the Pastors of the said Church.

Praise ye the LORD for the Avenging of Israel, when the People willingly offered themselves.---My Heart is towards the Governors of Israel, that offered themselves willingly among the People : Bless ye the LORD.--- They that are delivered from the Noise of Archers in the Places of drawing Water, there shall they rehearse the righteous Acts of the LORD, even the righteous Acts towards the Inhabitants of his Villages in Israel.

Song of DEBORAH & BARAK.

B O S T O N : N. E.

Printed and Sold by S. KNEELAND in Queenstreet, 1760.

President for the year 1880
which is a great honor

A

MEMORIAL

Presented to the Old Church in Boston

October 1, 1880

Being

THE THANKSGIVING-DAY

of the

The members of the Old Church and the committee
of the Church of the Holy Trinity
presented on the Anniversary of the
Thanksgiving under the auspices of the
Old Church and the Committee of the
Church of the Holy Trinity

W. THOMAS FOXCROFT, A. M.

One of the Pastors of the Old Church

Published by the Old Church in Boston
1880



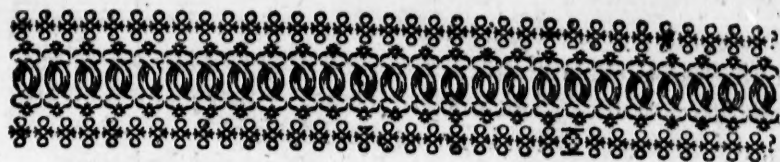
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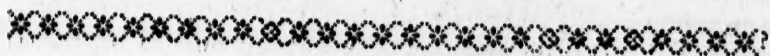
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GRATEFUL REFLEXIONS on the Divine
Appearances in behalf of BRITAIN and its
American Colonies, particularly in the
Conquest of C A N A D A.



P S A L. cxvi. 3.

*The LORD hath done great Things for us :
whereof we are glad.*

THE grand Design of the *holy Scriptures* is
to rebuke the common Stupidity of a de-
generate World, in not regarding the mighty
Acts of Divine Providence ; to call GOD
to our Remembrance ; and point our At-
tention to his Agency, as the prime Efficient,
the sovereign Moderator of all Events, whether in the na-
tural or moral World.—The Book of *Psalms*, in particu-
lar, is most excellently calculated to serve this important
Design ; especially as Example carry's with it a peculiar
Force, the most striking and attractive to human Nature.
For this Part of the sacred Records very singularly abounds
with admirable Patterns of devotional Exercises, Medita-
tion, Prayer and Praise : every where confessing and ador-
ing GOD, in Character of the first Cause and supreme
Agent, the original Creator and constant Preserver, Bene-
factor, Proprietor, and Lord of all ; celebrating the
Perfections

Perfections of his Being and Government ; recounting the Operations of his Hand ; and rendering to Him all religious Honours and Acknowledgments, — many of which are in the Strain of Thanksgiving and Blessing, — which were recorded in Scripture for our Instruction and Imitation.

In the Psalm now before us (thought to be pen'd by *Ezra*, or some other Man of God, about the Time of the Jews Return from the Babylonish Captivity) we find the Church of Israel avouching the Agency of GOD in the glorious Transactions and happy Revolutions of that extraordinary Day. They had lately seen very interesting and surprizing Occurrences in Favour of Zion ; which they contemplate with sacred Pleasure and Wonder. It is a devotional Admiration and Joy they express on this mirthful Occasion ; uttering their Words before the LORD, and ascribing to Him the Praise of those signal and prosperous Events they were now rejoicing in. *The LORD* (say they) *bath done great Things for us : whereof we are glad.*

Amidst the present Tumult of different and blending Passions, betwixt melancholy Reflections and pleasant Prospects intermingling with one another, on their sudden emerging out of Servitude and Sorrow, into Liberty & Joy, they seemed to themselves *like them that dream*. Their former *Distress* was so recent in every one's Memory, and had been so long & heavy upon them, that they still seem'd to feel it, and could hardly realize their actual Recovery out of it. Their present *Enlargement* was so sudden, was attended with such wonderful Circumstances, and promised such glorious Consequences, superiour to their highest and most sanguine Expectations, that they were astonish'd at it, and could scarce "believe it for Joy." As it is story'd of the Apostle *Peter*, when miraculously deliver'd out of his Imprisonment, "He wist not that it was *true*, which was done by the Angel ; but thought he saw a *Vision*" : so in the present Case, the People of God, marvellously rescued from the Oppression of the Enemy, and restored to glorious Liberty, say of themselves, "We were like *them that dream*". They were even lost in a pleasing Confusion

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sion and Amazement, to find their Mourning turned to *Laughter* so unexpectedly, and joyful Songs so suddenly succeeding their Tears and Groans. Such a Revolution seem'd almost incredible to them.

The very *Pagans* round about them were alarm'd, and struck with Surprise, to observe what Wonders the God of Israel had wrought for his Favourite-Nation. "Then said they among the *Heathen*, The LORD hath done great Things for them". Such uncommon Events, and of so favourable an Aspect, had Divine Providence effected in behalf of his People, that they became the Topic of Conversation every where; the striking News apace flew abroad, and spread universal Surprise. The *Heathen* themselves were not insensible of a Divine Interposition in this Affair; but saw and confess'd the Hand of the LORD working Salvation for the Israelites. How much soever they hated the *Jews*, they were convinced, and could not but own, the LORD their God had signally appeared on their Side, and wrought Wonders for their Relief and Welfare.— Besure, the *Jews* themselves were conscious of this; and while their *Pagan* Neighbours made these Providential Wonders the Subject of common Talk only, the *Jews* acting in Character, in a just Correspondence with their profess'd Attachment to the Service of the God of Heaven, and in Order properly to signify their Gratitude, as became a People laid under such distinguishing Obligations, made these Things the Matter of their *devotional* Acknowledgments; and in a Way of Address to the GOD of Israel, they uttered the grateful Confession in our Text, "The LORD hath done great Things for us: whereof we are glad".

The *Heathen*, that saw or heard of the stupendous Dispensations of Providence which gave such *Gladness* to the *Jews*, might be affected in a Way of Surprise: but still might conceive little *Pleasure*, and offer no Thanks to God, on the Occasion; nay rather, from the Power of Prejudice and Superstition, might give Way to invidious and indignant Passions, when they view'd these astonishing Events as the Products of a special Divine Agency in be-
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half of them who were Partakers of the Benefit ; when they consider'd these Wonders as wrought, not by any of their own gods, but by the GOD of the *Jews*, whom, in his super-eminent Character of "the only living and true God, the Holy One of Israel", they were truly Haters of ; and when they consider'd the same as wrought in Favour of a Nation, whom, in their Character of "a holy Nation, and the peculiar People of the most High", the *Heathen* rather maligned and despised. However, while others might be vexed at these Things, and might envy the Jews, or at best only stand amazed at these great Events, the obliged People themselves, conscious of their being highly favoured of the Lord, took *Pleasure* therein, and devoutly confessed GOD the Author of them ; saying, "The LORD hath done great Things for us : whereof we are *glad*".

As Chearfulness is usually express'd by Songs, and Thanksgiving is the proper Language of Joy, on the Receipt of Divine Benefits, they expressed the *Gladness* of their Hearts in an Address of *Thanks*, a Hymn of *Praise* ; which is handed down to us in the inspired Records. It is one of the "Songs of Zion", in which the Words of our Text occur. The People of God had been "sowing in Tears", but were now "reaping in Joy" : And their present *Rejoycing* was "after a godly sort", as we may presume their antecedent *Sorrowing* had been. They "walked mournfully before the Lord", while "their Harps hung on the Willows", untuned to "sing the Lord's Song" in their suffering State. But upon their Deliverance they "awaked up their Glory, and sang, and gave Praise". They now "rejoyced before the Lord", and paid their grateful Honours to the God of their Salvation. "Then (say they) was our Mouth filled with *Laughter*, and our Tongue with *Singing*". It is a Dictate of Reason, as well as a Precept of Revelation, "Is any merry ? let him *sing Psalms*". This is universally the Temper and Tendency of devout Souls. They are disposed to "sanctify the Name of God" on all Occasions of Mirth. Not resting in *Laughter*, in natural and civil Merriment, the Children
of

of Zion have their devotional *Singing*. Not contented with entertaining one another, by singing Ballads or rehearsing Poems among themselves, on the joyful Themes in View, they address Heaven with sacred "Psalms, Hymns, and Spiritual Songs, singing and making Melody in their Hearts to the LORD", in Proportion as they are "filled with the Spirit." So *Mary* said, "My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour."—And surely, it must be granted, this is *our* reasonable Service. "For it is good, to sing Praises unto our God: for it is pleasant, and Praise is comely".

Verily "*every Day* we should bless the Lord," and "rejoice in *every good Thing* which the Lord our God bestoweth on us". But when he doeth great Things for us, as these furnish us with Matter of exceeding Joy, so they should proportionably warm our Hearts, and fill our Mouths with Praise; introducing the liveliest Accents and most cheerful Notes into our Songs of Joy, while extolling Him who is great and greatly to be praised. When God exalteth the Horn of his People, when he beautify's them with Salvation, crowns them with Loving-kindness, and marvellously operates in his Providence for their Safety and Welfare, he then expects they be abundantly joyful in Glory, and sing aloud the high Praises of their Divine Benefactor. On such Occasions, very eminently, the Call from Heaven is in those emphatical Strains—"Praise ye the Lord. Sing unto the Lord a new Song, and his Praise in the Congregation of Saints. Let Israel rejoice in Him that made him: let the Children of Zion be joyful in their King.—"Praise him for his mighty Acts: praise him according to his excellent Greatness. —"Declare his Doings among the People; make mention that his Name is exalted. Sing unto the Lord; for he hath done excellent Things: be it known in all the Earth. Shout, thou Inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.—"O clap Hands, all ye People; shout unto God with the Voice of Triumph. Sing Praises to God, sing Praises. For God is King of all the Earth: sing ye Praises with Understanding. The Shields of the

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Earth belong unto God : He is greatly exalted. — “ Sing ye to the Lord ; for he hath triumphed gloriously. — “ Ascribe ye Greatness unto God. — “ O sing unto the Lord a new Song : for he hath done marvellous Things ; his right Hand, and his holy Arm hath gotten him the Victory. — “ Sing unto the Lord with the Voice of a Psalm : make a joyful Noise before the Lord, the King. — “ Let Mount Zion rejoyce ; let the Daughters of Judah be glad, because of his Judgments. — “ O give Thanks to Him who alone doeth great Wonders. O give Thanks unto the God of Heaven. — “ Sing unto the Lord with Thanksgiving. Praise the Lord, O Jerusalem : praise thy God, O Zion.” — In this pathetic Language, and with much Re-iteration, the Scriptures urge the Duty of Praise, joyful Praise, and fervent Thanksgiving, to Him whose Name alone is excellent, and who doeth excellent Things, great and marvellous Things, without Number.

In Conformity to these Divine Injunctions, that is the Saint’s Disposition and Resolution, and his Heart’s Desire, in the Language of the holy Psalmist — “ Thou, Lord, hast made me glad through thy Work : I will triumph in the Works of thy Hands. O Lord, how great are thy Works ! — “ I will extol thee, my God, O King ; and I will bless thy Name for ever and ever. I will speak of the glorious Honour of thy Majesty, and of thy wondrous Works. My Mouth shall speak the Praise of the Lord ; and let all Flesh bless his holy Name for ever and ever.” —

Not satisfy’d with his own personal Thanksgivings and Praises, or with those of the happy *Few*, like-minded with himself, the good Man (with the Spirit of the Royal Psalmist) wishes, that “ all the Earth ” may sing unto the Lord ; that “ all the Kindreds of the People ” may give unto the Lord the Glory due to his Name ; that “ the People ” may praise him, that “ all the People ” may praise him ; that “ every one that hath Breath ” may praise the Name of the Lord. —

Not only does he stir up his own Soul, and all that is within him, to bless the Lord ; but conscious of his Inequality to the heavenly Business, he calls in Help, and would

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would fain associate others with himself herein. He would have all unite their Praises with his, to honour God more suitably to his Greatness, and to the Worthiness of the Occasion, on receiving of great and common Salvations, great and general Benefits. The Man who is animated with the Psalmist's excellent Spirit, is ready to resound and echo to those his pious and affectionate Exhortations—“O magnify the Lord with me, and let us exalt his Name together.—“O come, let us sing unto the Lord : let us make a joyful Noise to the Rock of our Salvation. Let us come before his Presence with Thanksgiving and make a joyful Noise unto Him with Psalms. For the Lord is a great God, and a great King above all gods.—“Bless the Lord, O house of *Israel* ; bless the Lord, O house of *Aaron* : bless the Lord, O house of *Levi* : ye that fear the Lord, bless the Lord.—“Kings of the Earth, and all People ; Princes, and all Judges of the Earth ; both young Men and Maidens, old Men, and Children ; let them praise the Name of the Lord.”—This now, I think, must be the Voice of every pious Observer of the Times, and Lover of Zion, concurrent with the Voice of God in his Word and Providence, respecting our Nation and Land at this Day. For, with the strictest Propriety and upon the justest Grounds, we may adopt the Language of our *Text* (and may we all, by a special Influence from the Spirit of Christ, unite in an Acknowledgement so apposite to our Case, with the like Fervor of Devotion, Gratitude and holy Triumph, as did the Church that first made this exulting Speech !) *The Lord hath done great Things for us : whereof we are glad.*

Consonant to this is the Language of the PROCLAMATION † appointing the present Solemnity : and it may not be amiss now to refresh your Memories by the Recital of its principal Part ; especially as I propose it for the Model of my following Discourse. ||

“ GREAT

† By His Excellency FRANCIS BERNARD Esq. Governor of the Province of the *Massachusetts-Bay*.—

|| N. B. As I had preached from the Text, on a preceding Lord's Day, a Sermon adjusted to the usual Form, the present Discourse is to be consider'd as a Supplement to that, and an Application of it, upon the

" GREAT and manifold have been the Mercies
 " of GOD towards us : He hath given Victory
 " to the KING, and caused his Enemies to flee
 " before him ; and hath at length compleated the
 " Deliverance of this Country, by the entire Re-
 " duction of *CANADA* ; whereby the future
 " Security of our religious and civil Privileges is
 " [under God] put into our own Hands : Where-
 " fore, that all the People of this Province may
 " at one Time and with one Voice express their
 " Thankfulness on this glorious Occasion", the
 " present Day is " appointed to be a Day of pub-
 " lick and solemn THANKSGIVING within this
 " Province." —

Accordingly we are assembled this Morning jointly "to return Thanks to Almighty GOD," in general for "his great and manifold Mercies towards us", and in particular "for his having so visibly supported us in this just and necessary War"; and at the same Time, to accompany our Praises with our Prayers to GOD, "beseeching Him, that he would continue to direct and assist his MAJESTY's Counsels and Arms unto the Establishment of a firm and honorable Peace." —

In the first place, you see, our public and thankful Acknowledgments are demanded for "the *great and manifold Mercies* of God towards us," in general.—And surely, upon the least Reflexion, all must confess, the merciful Favours of Providence towards us (I mean the People of
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the Plan of the Proclamation.—Nor was it till after I had resign'd it up to the Importunity of some of my Friends, for the Press, that I recollected, the same Text is the Subject of several excellent Sermons, two of the Ministers of the Town had given the Public, the last Year, on the Reduction of QUEBEC : which, I confess, might well have superseded the Publication of mine, and it likely would have been an insuperable Argument against it, if I had call'd to Mind that Circumstance before I had put it out of my Power to suppress it with any Decency, or a just Reserve of Respect to the Gentlemen that desir'd its seeing the Light.

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Great Britain, and of these its dependent Colonies) have been both *great* and *manifold*; and if view'd in a proper Light, must be own'd the worthy Subject of our devout Meditation, and just Matter of our joyful and solemn Thanksgiving to God; whose Presence and Blessing are the original Sources of all true Prosperity and Happiness. If we should compare *Britain* and its Colonies with other Kingdoms or States and Provinces; If we should particularly recollect the great *Deliverances* (great in their Nature, Circumstances, or Consequences) which God has wrought for us in Times of Distress; the great *Preservations* he has granted us in Times of Danger; and the great *positive Blessings*, Liberties, Privileges, and Advantages, Successes, Increases, Improvements, Extent of Dominion and Commerce, Superiority in War, intestine Tranquillity, Health, Wealth, Plenty, a well-ballanced Constitution of civil Government, salutary Laws, and innumerable other Instances of national Glory and Bliss, by which God has signaliz'd his Goodness and Bounty towards us; it would, on the whole, be abundantly manifest, that *the Lord hath done great Things for us*: and indeed, *hath not dealt so with any Nation* besides on the Face of the Earth. *Britain*, and in some Measure the *British Plantations* too, at this Day, are very much the Wonder and Envy of all the World, acquainted with their Situation, Circumstances, and Affairs.—But it would carry me beyond my present Purpose, and oblige me vastly to exceed the scant Limits of Time allow'd the Pulpit on these Occasions, should I go into any distinct Illustrations of the comprehensive Articles hinted at. I must therefore leave them for the Entertainment of your private Thoughts: and I am perswaded, if you have any suitable Conceptions upon these Heads, you will readily join with me in acknowledging, *The Lord hath done great Things for us; whereof we have Reason to be glad.*

What I have chiefly in View at present, is a brief Recognition of some remarkable Events, that have been plainly owing to the kind Interposition of a Divine Hand, for our Safety and Welfare: which alone may sufficiently
evidence

evidence the LORD's having done *great Things* for us, and which loudly bespeak a thankful Commemoration.

Certainly GREAT BRITAIN is that happy Island, where many the most notable Transactions of a favourable Providence have been seen, both in former and later Ages. To go but a little further back than one or two of the last Centuries — Among the memorable Events in Favour of our *English* and *Scottish* Nations, now so happily connected in one Kingdom, and among the lasting Glories of *Britain*, we may very justly set an Asterism on that capital and leading Instance, the REFORMATION. Which was the Kingdom's Deliverance from the Tyranny of the Bishop of *Rome*, and his detestable Enormities; the Church's Purification from Abundance of vile Errors, Idolatries and Superstitions; the restoring of the Holy Bible to common Use; the spreading of Christian Knowledge, and the obtaining of a more scriptural Worship than *Britain* for Ages before had ever seen; and in Consequence of a Divine Blessing on Divine Institutions, the Recovery of Multitudes of Souls from Darkness to Light, from Bondage to Liberty, and from Death to Life, in a moral and spiritual Sense. A Work this, which must needs appear truly surprising, if we review it in its Rise and Beginning; if we trace it in its Progress; if we attend to its Consequences and Effects; if we reflect, how it has been guarded and watched over by a special Providence, and carry'd safe thro' many a dangerous Crisis; how it has been supported against the most powerful Efforts of the combined Forces of Earth and Hell in Opposition to it; how it has been revived, when sometimes fallen into Decay and Languishment; and even when threaten'd with utter Ruin, has been renewed and re-established, if not further advanced, by some happy and seasonable, but unexpected Turn of Affairs, in which have appeared very plain Signatures of a Divine Interposition. And tho' the Reformation, so successfully begun, and so long subsisting, has never been prosecuted to such a Degree of Perfection, as to leave no Room for future Improvements and Refinements, according to Scripture-Rule; yet was it, even from its first Commencement

mencement and in its lowest State, such a Wonder of Mercy to *Britain*, as deserves to be had in everlasting Remembrance, and justly claims a very thankful Mention whenever we are thus in the solemn Assembly commemorating the great and manifold Mercies of God towards us.

The short Reign of that illustrious young Prince (our english *Josiah*) King EDWARD the sixth, who stood at the Head of the Reformation in *England*, truly meriting his hereditary Title "the Defender of the Faith", and approving himself the Patron of pure Religion, as well as a conspicuous Example of Royal Virtue and early Piety; his short Reign, I say, if we had Leisure to take a particular View of it, would present us with some of the most admirable Scenes of Providence, and entertain us with a pleasing Variety of great Things done for the *British* Israel, especially in the Conduct and Success of that glorious Enterprize, the Reformation, then so happily in Pursuit.

And when, upon the Demise of that incomparable Royal Reformer, a *Popish Queen*, the infamous MARY, succeeded to the Crown, who set her self to ruin the Protestant Interest, and soon prevailed to reduce Things into the old Channel of Corruption; reviving the Heresies and Idolatries, that had been exploded and purged away; prostituting Majesty by an abject Submission to a foreign Yoke, and reconciling her Court and Realm to his offended Holiness of *Rome*; but kindling the Flames of Persecution against the Puritan Reformers, and pursuing with Vengeance all such as were brave and honest enough not to strike in with her impious and tyrannous Measures; which drove great Numbers of her best Subjects into Exile, impoverished Multitudes, ruin'd many a fair Estate, and sacrificed many a precious Life; -- O what a merciful Interposition of Providence was it, by the *Queen's* Decease, to put a quick Period to her bloody Reign, and so to the most shocking Scenes of Horror!

How admirable too was the Kindness of Heaven in reserving at the same time a *Protestant Princess*, that illustrious

ous ELISABETH, for the Successor, and hastening her Advancement to the Throne ! Which brought on a blessed Revolution in Politicks, and put a new Face upon religious Affairs ; once more broke off the Realm from its Subjection to the See of *Rome* ; purged the Church from those grosser Superstitions in Worship, it had relapsed into ; restored Truth in Doctrine ; called home many famous Lights of the Reformation from foreign Parts, to which they had retired for Liberty of Conscience, and for the Safety of their Persons ; and in short, gave a fresh Revival to the Hopes of Protestants, at a Juncture when all seem'd to be lost. — How great, moreover, was the Goodness of God in distinguishing this *Protestant Queen*, not only by endowing her with superior Abilities for Government and War, but by giving her Length of Days ; and so, prolonging her Reign (a Reign prosperous and full of Glory, tho' in some Respects not without its Clouds) to the firmer Establishment of the Protestant Religion at Home, and its greater Security abroad ! For *Britain* was then the common Asylum of Protestant Refugees ; and truly the Bulwark of the Protestant Interest. — In fine here, How marvellous was the Divine Appearance for *Britain*, in the total Dissipation and Destruction of the *Spanish Armada*, by a terrible Storm ; when attempting an Invasion, and threatening to carry all before it ! That vastly numerous and powerful *Fleet*, which boasted it self *invincible*, and seem'd superior to all Opposition ; which therefore, had it not met with the signal Blasts of a vindictive and resisting Providence, might have succeeded in its dreadful Errand, the subduing the Queen and her Realm to the *Spanish Yoke* ; and so, might have been the unhappy Means of a triumphant Re-entrance of Popery, and a fresh Persecution of Protestants, if not the utter Extinction of the Protestant Religion, in *Britain*, at least.

The next remarkable Instance I shall mention of an interposing Providence on behalf of the *British* Israel, occur'd in the following Reign, that of King JAMES the First ; and it was the so opportune Discovery of that horrid *Popish Plot*, commonly called *Gun-powder Treason*, just at the critical Moment, when ripe for Execution ; which being happily prevented,

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prevented, the *King* and *Parliament* were wonderfully
rescued from a sudden and universal Destruction by one
fatal Stroke; that, had it taken Place, might eventually
have proved the Destruction of English Liberty, and Sub-
version of the Protestant Faith, and have brought on new
Triumphs of Papal Tyranny and Rage. Great indeed
was the Deliverance *Britain* now receiv'd.

In the Reign of King CHARLES the First, when, under
the too prevalent Influence of a *Popish Queen*, and the
Counsels of a *Popishly-affected* Party about the Court, such
large Strides were taken towards arbitrary Power, and
when the Nation was groaning under such Stretches and
Abuses of the Prerogative, and such IncurSIONS upon Li-
berty and Property, to which violent and illegal Measures
all the Calamities of that impolitic and improsperous Reign
seem to have been radically & primarily owing; what a sig-
nal Interposition of Divine Providence on behalf of a Peo-
ple so injured and threatened with Ruin, was to be seen in that
seasonable and noble Stand, a spirited and free, but loyal
Parliament made, in Support of civil Right, and for the
Redress of national Grievances! And was there not visibly
the Hand of God in such a general Coalescence and firm U-
nion of all Ranks of People, Gentry and Commonalty, on
the Side of the Opposition! And indeed it seems to have
been the natural Right of the People, if not their indispen-
sable Duty, to adhere to the *Parliament*, at least so long
as they acted in Character, as authorized Guardians of the
Community, as the public Conservators of their legal Rights
and civil Liberties, and went into none but true Patriotic
Measures. Nor can I but suppose, the heroic *Parlia-
mentary* Stand then made, has had lasting good Effects, and
Britain is reaping Advantages from it to this very Day.—
In Addition to the civil Oppressions of that inglorious
Reign, there were *ecclesiastical* Impositions, and in Conse-
quence hereof, violent Prosecutions of the *Non-conforming*
Clergy (or Protestant *Dissenting* Ministers) which were the
Means of driving Thousands of the King's best Subjects
over to these remote Regions of *America*, in View of a
secure Retreat from the angry Storm; and so prov'd the
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unexpected Occasion of some blessed Events, at once enlarging the Kingdom of CHRIST, and extending the Dominions of *Britain*, to the great Advancement of its Wealth, Strength and Glory, as at this Day. — And what is wonderful to reflect on, at the same Time *the King's Heart*, by the good Hand of God, was bowed to favour these his emigrant Subjects with his *Letters Patent*, or *Royal Charters*, planning a good civil Government for them, and vouchsafing them ample Powers, Privileges, Immunities & Rights; which have contributed signally to the Preservation, Growth and Flourishing of the *New-England Colonies*, from whence a Series of vast Advantages and Benefits have been derived to the Mother-Kingdom. — The unhappy civil Wars, that so long subsisted, between the King and Parliament, and which were over-ruled in Providence to an amazing Issue; yet seem to have laid the Foundation for Consequences, that not a little affected the Weal of the Nation, and have been subservient to its Safety and Prosperity. — The *tragical Fate* of that unhappy KING has left a standing Monument of the Absurdity and Danger there is in a *Protestant Prince's* giving Ear to *Papish* Counsels, and the Folly of risking his Crown by straining his Prerogative, or neglecting his Parliament, or despising the Populace.

The *Interregnum* that follow'd, however some Circumstances attending it, or some of its Transactions, might cast a Gloom over it, yet I think, was not without a Mixture of such Events in Providence, in that Day, as conspired to advance the Glory and Felicity of *Britain*, and such as may justly strike the calm unprejudiced Reflector with Admiration. How signally did the interposing Hand of God appear, in that, notwithstanding the long-continued Rage of an intestine War, which so commonly corrupts the Manners of a People, there should be such Remains, yea, a visible Increase, of Sobriety and Virtue in the Nation! That notwithstanding such Emulations and Clashings among a Variety of Parties, and such Changes in the Administration of civil Government, there should be so much good Order maintained, and the Course of Justice so well preserved!

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In short, that there should still be so much of the Face of a Kingdom kept up, and so many Tokens of a flourishing Nation; such a Degree of national Strength, of national Fame, and Influence abroad—and above all, such an apparent Growth in Christian Knowledge, and so many Signs of a prosperous State of Religion! How marvellous the Goodness of God to *Britain*, in not suffering either Anarchy or Tyranny at any Time to be its Ruin, but overruling the Mischiefs of both to produce good Effects in the Issue!

When the Restoration of Monarchy in the Person of King CHARLES the Second came on, it is observable, though together with this there was a Restoration of arbitrary Measures of Government, though a Deluge of Corruptions and Disorders broke in with it, and though the Persecution of Protestant Dissenters was renewed and carried on with a high Hand, yet by a Divine overruling Providence Good was brought out of Evil, and *Britain's* Happiness the more advanced, and better secured, in the Event. For Instance, the Turning such a Multitude of worthy *Magistrates* out of their Offices, because they did not see Light to make solemn Renunciation of an important political Principle, which if sincerely and universally *abhorred*, and the Contrary espoused, there had no Place been left for such a glorious Event as the *Revolution*, or the *Protestant Succession*, — this doubtless had its Influence to confirm those Gentlemen in their Attachment to *British* Liberty, and by their Example to diffuse and perpetuate a generous Warmth in the same righteous Cause; which served to pave the Way for those *glorious Events*, that have been the effectual Means of its Recovery and Establishment.— So, the Silencing such a large Body of *Nonconformist Ministers*, perhaps as useful and truly valuable a Set of Gospel-Preachers as any Nation was ever blest'd with, who were thrust out of their Livings, driven into Corners, and miserably harrassed with penal Laws,—this eventually turned to the Honor of those persecuted Dissenters, and the greater Credit of their Cause, as these hard Measures afforded them an Opportunity to signalize their Integrity,

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and give glorious Proofs of the Purity of their Zeal for a further Reformation.—The *People* also, who had been sincerely engaged in the same Cause, became naturally now but the more attach'd to this persecuted Cause, and to its suffering Patrons : and a growing Fervour of Love to the Divine Word and Ordinances, in their purer Administration, easily drew them into private Assemblies for the Enjoyment of these blessed Privileges, by Means whereof the *Dissenting Interest* was kept up. Nor could all the Opposition made ever prevail to suppress it : but rather served to support and promote it ; and in the final Result, this turned to the Establishment and Security of the *Dissenting Interest*, by being the Occasion of bringing on a *Legal Toleration*, in a subsequent Reign ; and thus, indeed, it turned in the Issue to the strengthening of the *Protestant Interest* in general, by enforcing the Principles of the *Reformation*, and strengthening the Foundations on which it stands.—On the whole, the Conduct of Divine Providence in this Affair, I think, is greatly to be admired ; and the Goodness of God in thus over-ruling the most adverse Measures, rather to the Advantage of the noble Cause of civil Liberty and pure Religion. *

Most of these Remarks are equally applicable to the Case as it stood in the next Reign, that of King JAMES the Second. I shall therefore only observe here in general, that as he was in Principle a zealous *Papist*, he was bent on the Restoring of Popery in *Britain*, but was strangely insatuated in his Counsels, and left of God to pursue such Measures, relative both to Church and State, as only served to defeat his Intentions and frustrate his Hopes. For Instance, while he strove, by various Methods, by Frowns and Flatteries, by Persecutions, by illegal Dispensations &c. to widen the Differences between his *Protestant* Subjects, with Reference to their religious Disputes in special, sometimes

* N.B. Some of the foregoing Reflexions were either for Brevity omitted in delivering my Sermon, or else escaped me in the hasty composing it. But I could not avoid inserting them in my Transcript for the Press, without some Injustice to the Subject, and perhaps as much to my self.

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times gratifying one Party, and at other times courting the other, and all with an Aim to weaken the common Cause, these Managements only served to draw their Attention to the common Danger, to drive the contending Parties nearer together, to make them willing to come to a Temper among themselves, and unite their Efforts for the common Safety. And such at length was the Union of the whole Nation in Opposition to the KING's Religion and Politicks, that an Invitation was sent to that celebrated General and Politician, the PRINCE of Orange (the King's Son in Law) to come over to their Help, for the Redress of Grievances, the Rescue of civil Liberty, and Security of the Protestant Interest. A Conduct highly becoming a free People, justifiable by the great Law of Self-Preservation, and in my Views of it, so near a-kin to the Parliamentary Opposition to King CHARLES the First, that I know not how any can consistently approve the one and condemn the other. This Precedent may suffice forever to silence all Pleas for indefeasible hereditary Right, Non-resistance and passive Obedience; which have sometimes made such a Noise, but now seem happily laid asleep. This Conduct, at least, has declared the general Sense of the Nation, and left a notable Testimony to the Cause of civil Liberty, and the Protestant Religion. In this a wonderful Hand of God is to be seen and acknowledged. — This prepared the Way for the Nation's Deliverance. And a blessed Deliverance it was, when King JAMES, either through Consciousness of Guilt, or through Cowardize, under the Apprehension of approaching Danger, made his *Exit* (as inglorious a one perhaps as that of his Royal Father, though not in the same Manner) first abdicating his Crown, and then forsaking his Kingdom, and going into a kind of voluntary Exile. By which Means a civil War was happily prevented; and hereby, pursuant to natural Right, the Nation was at Liberty to fill the vacant Throne by Election of a Successor.

And upon whom should the Eyes of the Nation more naturally be turn'd, than their glorious Deliverer, who stood so nearly related to the Throne, especially by his
Comfort,

Consort, the eldest Princess of the Blood ? This wise and great *Prince* and his most amiable *Consort* were accordingly by the united Voices of the Lords and Commons, with the general Consent, constituted KING and QUEEN.—A surprising *Revolution* this, attended with such Circumstances, and follow'd with such Consequences, as loudly speak it a Wonder of Mercy to *Britain*, and owing to a special Interposition of Divine Providence !— This was an Event fruitful of abundant Happiness and Glory to the Nation : particularly, in the Establishment of *civil Liberty*, and Provision for the Security of the *Protestant Religion*, by a Parliamentary Settlement of the *Succession* to the Crown in the Protestant Royal Line ; hereby greatly superadding to the Security and Strength given to both by the then present, just, mild, Protestant Reign. For King WILLIAM's great and generous Soul, not satisfy'd with having rescu'd *Britain* out of the Hands of it's Enemies, nor with making it happy, by securing it's Religion and Liberty, during his own Reign, look'd forward, even to distant Futurity, and study'd how to perpetuate the same Happiness in all following Reigns. As a Medium to this blessed Purpose, God put it into the King's Heart, to get the Crown legally entail'd, in such a Manner, that *Britain* might hope for a glorious Race of *Protestant Princes*, to sway the Sceptre in Righteousness and in Mercy.— And the Royal Favour, not restrain'd by Bigotry to any one Sett of the King's Protestant Subjects, but conducted by an impartial View to the public Good, procured an Act of Parliament to establish a Toleration and Allowance of *Protestant Dissenters* ; to their great Relief and Quiet, as well as to the greater Advantage and firmer Security of the common Cause, wherein all, whose Hearts are truly Protestant, are constantly united. — However, while he esteem'd it his Glory to rule over a free People, and consulted the general Good in allowing a reasonable Liberty to all his loyal Subjects ; yet, as became a true Father, he at the same time took Care to fence them about with wholesome Laws, for the Security of good Manners, and would indulge none in a wicked Licentiousness. His Heart appear'd warmly engaged in the
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his wife and accordingly as, with the N.—A sur- cumstances, ally speak it special In- s an Event ne Nation : berty, and eligion, by the Crown superadding y the then- King WIL- with having emies, nor and Liberty, to distant the same Medium to g's Heart, a Manner, e of Pro- ghteousness strain'd by at Subjects, blic Good, Toleration their great vantage and all, whose united. — rule over a n allowing er, as be- re to fence Security of wicked Li- aged in the noble

noble Design of exalting the National Character, and improving the Genius of his People, by rectifying and raising their Morals. And it is not the least among the Glories of his auspicious Reign, that those excellent "Societies for Reformation of Manners" had their Rise in it, and flourished under his powerful Patronage. — Nor was his Royal Care limited to the Shores of *Britain*, but extended it self to the remotest *British* Factories and Plantations beyond Sea. As a Father mindful of his Children absent, the King sought the Weal of his Protestant Subjects abroad, as well as at home, and was equally concerned to secure their Religion and Liberty. Where any of them were in Hazard of being seduced to *Popery*, and so of being drawn into Slavery, he was in Care to have them provided with a good Preservative; and where any Factory or Settlement had not Strength enough within it self to procure and maintain the Ministry of the Word, he took Care to make Provision for their Assistance; and even for the Support of Protestant Missions, to proselyte the *Heathen* to Christianity. On such heroic Designs, and not on any little narrow Party Views, was founded that Royal Institution of the "Society for propagating the Gospel in foreign Parts".— [Nor can I believe, it ever entered into the KING's generous Heart, that the Charities given on this noble Foundation, should be principally applied to serve the Intention of reclaiming *Protestant Dissenters* to the Episcopal Communion, whether at home or abroad. If such Application of these Charities be justifiable in the latter Case, why not also in the former? Were the Experiment made of such an Application *at Home*, perhaps it might have the good Effect, to put the Application *Abroad* under a different Direction. But this by the Way.]—I go on to observe, how the benign Influences of the Royal Favour and Justice reach'd to us in these *New-England* Colonies. The King's loyal Subjects here, in the last preceeding Reigns, had been not only deprived of their invaluable Charter-Privileges, but cruelly harrassed and oppressed by various despotic Measures, and in imminent Danger of losing both their Religion & Liberty. A Crisis, that no true Friend of either can review without some painful Feelings! But thro' the Mercy of an inter- posing

possing Providence, these Colonies were delivered from impending Ruin, by Means of the glorious Revolution, and the happy Accession of King WILLIAM to the Throne : who of his Royal Grace renewed or continued their Charters, and with a Paternal Pleasure saw them eased of their Grievances, and restored to a secure and prosperous State. Now were their Complaints turned into Songs, and they were *like unto them that dream*. They now found Repose and Solace, in the undisturbed Possession of Liberty and Property, of their Laws, their civil Rights, and their religious Privileges ; partaking largely in the National Happiness, under the wise, the equal, the Protestant Government of King WILLIAM, whose Memory is blessed : And it may fitly be subjoined here, on whose Royal Head (even after the Loss of his excellent Partner in the Throne) still the Crown sat safe and flourishing, to the Joy of his loyal Subjects, both at home and abroad. But his Enemies were covered with Shame, by finding themselves frustrated in all their Attempts (whether in the Methods of Insurrection and Invasion, or of Assassination and Murder) to wrest the Sceptre out of his Royal Hand, in order to replace a fugitive and abjured King in the *British* Throne. For it is very remarkable, how a gracious Providence watch'd over the Deliverer of the Nation, and the Shield of its Liberty, civil and sacred ; to defend his Person, to support his Throne, and to crown his Reign with Prosperity and Fame, to the great Glory and Happiness of *Britain* and its Dependences.—These surely are Wonders of interposing Mercy, never to be forgotten ; such as must always make a distinguishing Figure in the English Story ; and well deserve a grateful Mention on this Occasion.

Nor was Queen ANNE's Reign, who next succeeded to the Crown, without those Instances of a benevolent overruling Providence in Favour of *Britain* and its Colonies, that merit our grateful Reflexions. The peaceable Accession of this *Protestant* Princess to the Throne, upon the Foot of the late Revolution-Settlement of the Succession, happily delivered the Kingdom at present from the painful Apprehension of a *Popish* Successor. The Security of her Person

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Person, and the Support of the Protestant Succession as then by Law established, being the Objects of public Attention, and the common Care ; her Reign likewise commencing with a Variety of great Blessings and Glories, and proceeding for a while with a progressive Prosperity and very promising Appearances. — these Circumstances gave further Encouragements to the Friends of the Protestant Succession, and new Checks to the Hopes of its Enemies. It must be acknowledg'd, this female Reign was for a Course of Years very much signaliz'd and honoured in Providence. It was highly dignify'd, in particular, by a just, a mild, a wise Administration of civil Government ; by a Parliamentary Confirmation of the Revolution-Entail of the *British* Crown ; by a Ratification of the legal Allowance or Toleration of Protestant Dissenters ; by the Union of *England* and *Scotland* in one common Kingdom, to the strengthening their common Interests, in respect of civil Liberty and the Protestant Religion ; by the Reduction of *Port-Royal* in *America*, which open'd the way for the Conquest and Recovery of all *Nova-Scotia* ; — in fine, by an almost incredible Series of prodigious Victories, and triumphant Successes in War, under the Conduct of that consummate martial Genius, the *Duke* of MARLBOROUGH, a General most deservedly of the first Character in his Day.—But alas, in Process of Time much of the Glory departed. Several of the last Years of this Reign make no very honorable or consistent Figure in its Annals. The *Queen*, thro' some unhappy Weakness, was tempted to discard her old and best Servants ; and a Change of her Ministry brought on a Change of her Measures. This Revolution in the public Counsels soon produced an Alteration in the State of public Affairs, both at home and abroad. The *Queen* was betray'd into an inglorious Peace ; at a Crisis, when her Majesty's Sword, in the almost resistanceless Hand of her brave General, had humbled the Pride of *France*, and “ reduced its exorbitant Power nearly to its native Bounds, and had by the *French* King's own Confession just cut open an Entrance into the very Heart of his Kingdom ; which he acknowledg'd would have been

of the most fatal Consequence to him ; and, no Doubt, would have for ever set us free from any Apprehensions of his Power," though before so very formidable to all *Europe*, and the grand Support of the Pretender to her Majesty's Crown ; whose Hopes therefore had been for ever extinguished, had that just and necessary War with *France* still been prosecuted, with equal Vigour and Success, as it was before the *Queen* was seduced to terminate it with an ill-judg'd and dishonorable Peace : which, if She had long survived it, might have been followed with a dreadful Train of evil Consequences, both to *Britain* and its Colonies.—The *Queen* was betray'd into some persecuting Measures, relative to her Protestant dissenting Subjects ; which, if an interposing Providence had not hindred their taking Effect, would have open'd a Fountain of Mischief to them and their Posterity ; and wou'd so far, at least, have been an Injury and Disgrace to the Nation. In a Word, the Plots of a strong and restless Faction, in Opposition to her Majesty's Reign, and in Favour of an abjured Popish Pretender, began to produce some bad Effects, of a very dangerous Tendency, and even threatned the very worst Catastrophe ; which I know not how any *Protestant* or *Briton* can reflect on without a sensible Pain. — But, in great Mercy to the Kingdom and its Dependencies, GOD, who is the Governor among the Nations, and in whose Hand our Breath is, by surprizing Means prevented the impending Evil.—The Hand of Providence, in the sudden Vacation of the Throne, and the unexpected general Union in immediately proclaiming the true Successor by Law, made Way for the peaceful Accession of the illustrious House of HANOVER to the *British* Crown, in the Person of his late Majesty King GEORGE the First. † This at once

† He was great Grandson to King JAMES the First ; whose Daughter ELISABETH, the Consort of that Protestant Elector *Palatine*, whom the Emperor stript of his Dominions, was the Mother of SOPHIA, Consort to the Elector of *Brunswick* and Duke of *Hanover*, who by her had this Son, King GEORGE I. born Anno 1660, the Year of King *Charles* the Second's Restoration. So that in that Day a kind Providence was preparing greater and better Things for *Britain*, than the Nation then dream'd of !

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once disconcerted the whole Scheme of that bigotted Party in the Pretender's Interest; which, if suffered to have been carry'd into Execution, might have involved *Britain*, and these Colonies with it, in Blood and Ruin, and might have entail'd Chains and Misery on the latest Posterity. But, as *Israel* sang of old, "Blessed be the Lord, who hath not given us a Prey to their Teeth. Our Soul is escaped as a Bird out of the Snare of the Fowler: the Snare is broken, and we are escaped."

As the Accession of the present Royal Family to the *British* Throne was thus at a critical Juncture, that speaks a great Deliverance thereby given us, so it was attended with a Coincidence of favorable Circumstances, and followed with a Train of national Benefits; such as, if review'd in their just Light, would open to us very glorious Scenes of Providence, and evidence that God had therein shewed his People a Token for Good. What an Increase of Strength and Glory must it give *Great Britain* — What Weight to its Counsels — What Terror to its Arms — to have a Prince on the Throne, of such superior Wisdom and Experience, of such distinguishing Abilities for Government and for War, of such extensive Fame and Influence abroad, and in such high Esteem at home, equally the Delight of his Friends, and the Dread of his Enemies! — What a Favor to the Nation, that the King brought with him to the Throne a numerous Progeny, which gave the joyful Prospect of a long Race of Protestant Successors to the Crown? And that he had his important Life so lengthned out, the more firmly to establish the Tranquillity of his Kingdom, and the better to secure the Protestant Succession; to remove the Fears of its Friends, and dash the Hopes of its Adversaries?

When King *GEORGE* the First by a sudden Death was taken away, while on a Visit to his *German* Dominions, what a favorable Circumstance was it, that he left his Royal SON and Heir behind, immediately to take up the Reins of Government; who came to the Crown in maturity of Years, and with improv'd Qualifications for

Government,—and who having obtain'd Help from God, happily remains in the Throne to this Day !

What Wonders of Mercy to *Great-Britain*, and its dependent Colonies, has God wrought from Time to Time in continuing this *Protestant Royal Family* in Possession of the Throne ; in securing it against the repeated Invasions of a *Popish Pretender*, abetted and aided by *France*, and *Rome*, and *Hell* ; in suppressing once and again the Insurrections of an infatuated Faction, enslaved to the Delusions of *Papery*, at best to the Notions of an *indefeasible hereditary Right* of Princes, an *uninterrupted Succession* of Bishops, and the like ; which sometimes put them upon the most desperate Conspiracies and Rebellions ; but all in vain ! Their Counsels have ever been turned into Foolishness, their Attempts defeated, the King's Throne established ; & the Hopes of his Enemies seem now extinguished, or else their Reason awaken'd, so that at present they appear to be among the Quiet in the Land, and the old Distinctions of *Tory* and *Whig*, *High Church* and *Low*, seem to be much out of Date, and next to being bury'd in Oblivion.

The prolonging of his present MAJESTY's important Life and Royal Abilities to so advanced an Age,—the Continuance of so many Branches of the Royal Family,—the excellent Spirit & Talents for Government so conspicuous already in the Heir apparent,—the extraordinary Genius and Application of the prime Minister,—the uncommon Degree of Harmony in the great Court of Parliament ;—the public Spirit of all Ranks in contributing so readily and liberally for the Support of a vigorous War ;—the Establishment of a well-regulated Militia, and Revival of a martial Spirit at home ; the best disciplin'd and brave Troops abroad ; the most powerful Navy, that gives *Britain*, if not the Sovereignty of the Seas, yet at least a Superiority, that its Enemies feel and own, and that gives it peculiar Advantages, as well to obstruct and annoy them, as to facilitate its own Maritime Expeditions, to cover its Land-Enterprizes, and to protect its Fishery and Trade ; the admirable Valour and Conduct of the *British* Fleets and Armies, under the Command of great Generals and

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great Admirals ; the Unanimity of their Counsels, and inviolate Union of their military Efforts ; and as the happy Fruit hereof, their late very signal and almost uninterrupted Course of Successes ; their heroic Exploits, both in the Sea and Land-Service ; their Triumphs over the Enemy, in all Quarters of the World, wherever the War has reached ; the large, the numerous, and very important Acquisitions of Territory (besides the taking of many Fortresses and Ships of War) that have gloriously added to the Strength, as well as Extent of the *British* Empire, but are so many depressing and very enfeebling Defalcations from the *Gallic* Dominions, which have perplexed the Counsels and confounded the ambitious Designs of *France* : and at the same time, what none can but observe, & the Enemy must needs envy, the peaceful State of *Britain* within itself, its Freedom from Murmurs and Discontents, its Security and Defence against hostile Invasions and Depredations, its few Losses by Sea or Land, its comparatively little Loss of Blood, its extensive and flourishing Commerce, its Improvement and Success in gainful Husbandry and in all Kinds of profitable Manufactures ; and in Consequence of all, its unrival'd Plenty and Opulence, which enables the Subject with such a Degree of Ease to supply the manifold Exigences of his Majesty's Service, and cheerfully bear the Burden of so expensive a War— This is an uncommon Accumulation of glorious Events, a rare Concurrence of felicitating Circumstances, that can be parallel'd perhaps in no other Kingdom this Day upon Earth. These Things conspire to reflect a superlative Lustre on the latter Years of the KING's Reign, and will make them shine with an unexampled Glory in the Annals of *Great Britain*.—Well may “the KING joy in God's Strength— “ His Glory is great in God's Salvation— “ Honour and Majesty are put upon him—“ On him the Crown flourisheth, and his Enemies are cloathed with Shame.”— He confesses God to be “his Strength and his Shield, and the Lifter up of his Head” ; and calls upon his People by his Royal Example, as well as Proclamations, to give all the Praise to God most High, “whose is the Kingdom, and the Power, the Victory, and the Majesty.”

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And surely the marvellous Interpositions of an all-governing Providence in Favor of *Britain*, whether of former or later Date, appear (by this imperfect Representation of them) to have been such as challenge the most grateful Acknowledgments to our God; nor are to be reflected on without Admiration, Joy and Praise, not only by those residing in the Kingdom thus highly favored, but even by us in the Colonies, who, altho' at such a Distance, have felt the kindly Influence of these national Salvations and Blessings.

But now to come nigher home, I must beg your Attention, while I briefly remind you of some Specialties in Divine Providence, that have a more immediate Aspect on the *British* Colonies, and on *New-England* in particular; but which ultimately redound to the Advantage and Glory of *Britain* itself.

“ We have heard with our Ears, and our Fathers have told us”, what great and good Things have formerly been done in Providence for the Inhabitants of the Villages in this new World, and especially for those in the Parts where we dwell — How God cast out the Heathen Natives, by antecedent Wars among themselves, and by various destroying Sickneses, “to prepare a Place of Habitation” for the first Founders of these english Colonies — How he sifted, as it were, whole Nations, to plant this Land with a right Seed — How he stirred up the Spirits of Multitudes (remote and unknown to one another) to emigrate from their native Country, to venture on a tedious and difficult Voyage across the wide *Atlantic*, and come over to the uncultivated Regions of *America*, principally with a View to enjoy, unmolested, their Religion and Liberty, and transmit the same to their Posterity — How he raised up Friends to assist and animate them in their pious and heroic Enterprize — How he laid remarkable Restraints upon those who were Enemies to the great Errand, on which our Ancestors came over into this inhospitable Wilderness; and struck a visible Terror on the numerous lawless Savages around them, who quickly envy'd and maligned these
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new Guests, but for a long Time dared not to hurt or dis-
tress them — How "they got not the Land by their own
Sword, nor did their own Arm save them" — How won-
derful a Care the Lord their God, "under whose Wings
they came to trust," exercised over them in their Wilder-
ness-State; screening them from Dangers, relieving them
in Distresses, supplying their Necessities, sometimes very
unaccountably, and almost miraculously — How he "mul-
tiply'd both Man and Beast," and provided for their in-
creasing Numbers — How he "prevented his People with
the Blessings of Goodness"; not only granting them great
Deliverances, but great positive Good; in the Healthiness
of the Climate; in their Strength to labour; in the
Produce of their Fields; in the Privileges, Liberties, and
Benefits they enjoy'd, both of a civil and ecclesiastical Re-
ference, by Virtue of those Royal Charter-Grants they ob-
tained; in the pious Magistracy and the faithful Ministry
they were favored with; in the College, and Schools,
private as well as public for the training up of Youth, which
were made the Preservatives and Nurseries of useful Know-
ledge and good Manners, and which were long a singular
Ornament and Characteristic of *New-England*; — in the
comely Order and Harmony that generally subsisted here,
in Church and State, and in the Over-ruling of such Dis-
ensions as sometimes happen'd, to a desirable Issue; in the
intestine Peace and Tranquillity enjoy'd here at a Time
when a horrid civil War raged in the Mother-Country, and
the Nation were all in Confusion and Tumult among them-
selves; — in the notable Victories obtained over the *Indi-
an* Natives, when they proceeded to commit Hostilities a-
gainst the English; and in the Recovery of their Charter-
Liberties, which had been taken away, at a Time of ge-
neral Shipwreck of Charters, in an arbitrary Reign (as be-
fore hinted) but were happily restored, when those who
envy'd them, imagin'd they had fallen Victims to their
Malevolence, beyond all Hope of Relief. — In a Word it
is wonderful, how our Fathers were enabled to go through
the immense Fatigues, and support the vast Expences of
planting, cherishing, and defending these *New-England*
Settlements, and that with little Assistance from Home, and

no Charge to the Crown. — In these and many other Respects, the first Generations of this People experienced very signally the Care of an indulgent Providence. “Have I been a Wilderness unto Israel?” the Lord may now say, as to his People of old.

And “the Goodness of God endureth continually”. We of the present Generation, though “risen up in our Fathers Stead an Increase of sinful Men”, yet have not been forsaken of our Fathers God; but he is still in some Measure with us, as he was with them. Though he has not left us altogether unpunished for our growing Degeneracies, which so defile and expose the Land, yet neither has he left himself without a Witness, that He remembers the Love of our Espousals, and hath still a Kindness for the Posterity of a People who had suffered for Righteousness Sake. — We enjoy to this Day the great Privileges of God’s Word and House and Day, of the Ministry and Church-Order: nor are without those spiritual Blessings, which shew that God’s SPIRIT remaineth among us. — We still enjoy the Benefits of Magistracy, good Laws, and civil Liberties, hedg’d about with our Royal Charters. — We still enjoy the Advantage of Schools, and Means of Education, truly of inestimable Consequence. — Superadded to all, God is causing his Goodness to pass before us in a Variety of secular Enjoyments, terrene Blessings, and temporal Salvations, which are so many Evidences of a continuing Providential Care for our Safety & Happiness. Surely, Salvation is nigh to us; and in some desirable Measure, Glory still dwelleth in our Land. God has been crowning these latter Years with his Goodness, in very remarkable Instances. What Years of general Health have we seen, in our Dwellings, in our Garrisons, in our Armies, in our Fleets, without those wasting Sickneses that might have brought a Cloud on all our Affairs! — What Years of Plenty, what fruitful Seasons, what superabundant Harvests, by the Blessing of God upon our extensive Plantations, furnishing us for large Exportation, while Enough has been left for a generous Home-Consumption! — What a remarkable Protection on our Borders, East and West, even where they were

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were wont sometimes to get their Bread with the Peril of their Lives ! What unmolested Roads ! What untroubled Fields ! What quiet Habitations, almost as secure as in Days of Peace ! (I speak of these *Northern* Provinces especially ; for it has been sadly otherwise with some of the *Southern*.) At the same Time, what a Degree of Protection on our Sea-Coasts, our Fishery, and Navigation ! [I can't but notice here, tho' out of Place, how that formidable naval Armament from *France*, in the last War, that came to visit and annoy these Parts, was by the Hand of God in Sickness and Storm amazingly destroyed ; & we marvellously deliver'd.-- The Design was, Revenge upon *New-England*, for the Reduction of *CAPE-BRETTON* by our *Provincial* Forces.— Events so recent, I wonder they did not occur to my Mind before ; and so great and interesting, they ought never to be forgotten.] Verily, there has been as it were “a Wall of Fire” round about us.

And tho' in the Course of this War, God has sometimes hid his Face, and not seem'd to “go out with our Armies”, but saw fit to exercise and try us greatly, by inactive and fruitless Campaigns, by Repulses, by Defeats, by Slaughters, by Captivations, by Surrenders of our Fortresses, &c. insomuch that many began to despair of Success, and upon a signal Occasion not very long since, a general Panic run thro' the Country, from an Apprehension lest the Enemy should finally prevail against us, notwithstanding our boasted Superiority in Numbers, Skill and Valour : yet at Length we have had our Fears dissipated ; and no Room left for that old Complaint, “The Summer is ended, and we are not saved” !

God hath in his own Time and Way (always the best and wisest) returned, and visited his People ; put our Enemies to Confusion, and brought them down wonderfully. We behold them this Day repel'd from all their perfidious Encroachments, and his *Britannic Majesty's* just Rights recovered and secured ; his original View in this *American* War. Not only so, but beyond our most sanguine Hopes at the Beginning, we behold his Majesty's victorious Troops even treading upon the high Places of the Enemy ; the Enemy quite subdued, and driven out of all their strong
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Holds ; the'r last Fortrefs now delivered up, and their whole Country surrendered to the KING of *Great Britain*, in the Person of his *General*,—the intrepid, the serene, the successful AMHERST ; that great General, to whom *Louisburgh* surrendered at the Beginning of the Operations of his Majesty's Arms in this Part of this World ; the same to whom a Train of important Surrenders have since been made ; and who now, by compleating the Reduction of all CANADA, has had the Honour to crown the glorious Atchievements of the *British* Sword, and to shut up the Scenes of War, in *North-America*.

In vain had there been repeated Attempts before, to effect what is now so happily accomplished. Long had it been the common Opinion (*CARTHAGO est delenda*) The *American Carthage* must be reduced, CANADA must be conquer'd : or we could hope for no lasting Quiet in these Parts.. Long had this been the Object of our Attention, and the Matter of our Prayers : but judg'd an Event rather to be wished, than hoped for. Yet now at length, through the good Hand of our God upon us, we see the happy Day of its Accomplishment. We hear the joyful News, — not of this or the other *Fortress* of the Enemy reduced,—not of this or the other *Town* surrendered, but of their *whole Country* conquered, conquered by *British* Arms, and subjected to *British* Government.

An Acquisition this, of vast Importance to the Interest and Influence of *Britain*, and of the last Consequence to the Safety and Happiness of these its *Colonies*.—But after the ingenious Pieces already in your Hands, I need not offer a Word upon this Argument.—It seems, under God, “ the future Security of our Privileges, religious and civil, is put into our Hands”, beyond the Reach of Envy ; and we now have none to make us afraid. — And if we can find a Heart for so good & great an Enterprize, a favorable Opportunity now presents for propagating our *Religion & Liberty*, *civil Government* and *Gospel-Order*, among our new *Fellow-Subjects*, and our old *Allies*. And if by the Blessing of God, they can be brought to taste the Sweet and feel the good Effects of these inestimable Privileges, 'tis one happy Consequence we may hope for, at least, That it will conquer

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quer all Remains of Enmity between us, and procure a lasting Friendship for the future.—Such a *Conquest* following upon *This* which we are now celebrating, will make it doubly glorious, and add abundantly to the Joy we have on the present “glorious Occasion”, tho’ truly so in it self, and perhaps not inferior in Glory to any of the Kind, this Day to be found in the *British Annals*.

I congratulate my Country upon so illustrious an Event, so felicitous a Conclusion of these martial Enterprizes, and upon the joyful Prospects now before us.

We join our *Thanks* with those of the *General*, † to the brave *TROOPS*, that have fought our Battles for us, and been otherwise Instrumental in *doing for us those great Things, whereof we are glad*.

We owe our *Thanks* to the *GENERAL* himself, who has by his respectable Presence and Example been the very Soul of this decisive Enterprize, and in his Conduct and Success united shines unrival’d.

We owe our *Thanks* to that great Patriotic *MINISTER*, first in the Direction of these Affairs, for his unwearied Attention to the Interest of the Colonies, and his consummate Care, both in planning these Expeditions, and in pointing out the proper Officers to have the Command.

We owe our *Thanks* to the *Provincial GOVERNMENTS*, that have with so much Alacrity and Resolution exerted themselves in the most zealous Efforts to assist and promote his Majesty’s Service, on these Occasions.

We owe our *Thanks* to the *British PARLIAMENT*, for their liberal Grants, in Support of his Majesty’s wise Measures, and towards refunding the Expences of the Colonies,

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† In the “*Journal of the Proceedings of the Army under Gen. AMHERST*”, we find this Article among the *Orders*, dated “Camp before MONTREAL, Sept. 9”. being the Day after the Surrender—
“The *GENERAL* sees with infinite *Pleasure* the Success, that has
“crowned the indefatigable Efforts of his Majesty’s Troops, and
“faithful Subjects in *America*. — The three Armies are intitled
“to the *General’s Thanks* on this Occasion; and he assures them,
“that he will take the first Opportunity of acquainting his *Majesty*
“with the Zeal and Bravery, which has always been exerted by
“the Officers and Soldiers, of the *Regular and Provincial Troops*,
“and also by his faithful *Indian Allies*. —

who otherwise must have sunk under an immense Load of Debt.

Above all, we owe our humble *Thanks* to his MAJESTY ; and with loyal Hearts, full of joyous Gratitude, we *bless the King* for his Paternal Goodness in sending such effectual Aids to his *American* Subjects, in our distressed State, when we so needed the Royal Protection ; as the Enemy were daily increasing in their Advantages against us, and threatening our Ruin ; which is now happily prevented, by the extraordinary Turn of Affairs, upon his MAJESTY's gracious Interposition.

But still our *Thanks* are not to centre & determine here. No ; they must rise above all human Agents, and ascend to the supreme Efficient, the God of Armies, the King of Kings, and the primary Source of every prosperous Event. "The Race is not to the Swift, nor the Battle to the Strong" : but "Victory is of the LORD". It is "through God", that our Forces "have done valiantly". It is God, who hath "trodden down our Enemies". It is God, who hath "given us Rest", incircling us on all Sides. To the Majesty of Heaven we are supremely indebted, for the glorious Salvations and Successes we are this Day rejoicing in. To God most High therefore our humble *Thanks* are supremely owing ; as indeed the Solemnity of this Day implicitly confesseth.

Now then that "our Heads are lifted up above our Enemies round about", we should raise our wondring Eyes & our thankful Hearts up to God in the Heavens ; "offering in his Tabernacle the Sacrifices of Joy" ; with joyful Lips singing Praises to the LORD, who hath done for us all these *great Things*, whereof we are *glad* ; but the Accomplishment whereof we once look'd upon as hopeless ; and for the *one half* or even any small Part whereof, we should have been very thankful, at least very *glad*, some few Years ago. A Reflexion this, which may well exalt our Joy, warm our Gratitude, and raise every pious & pleasing Affection to an uncommon Height, while on an uncommon Occasion we are presenting our Thanks to the LORD, who hath done such great Things for us.

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Worthy our Attention and Imitation is that Example of King *Jehoshaphat* and his People's uniting their joyful Thanksgivings to God, on an Occasion something similar. The Scripture-Story (*2Chro. 20.*) informs us, how "on the fourth Day" after a signal Conquest, the King and his People on the Field of Action, "assembled themselves, & *blessed the LORD*. Then they returned every Man, and *Jehoshaphat* in the Fore-front of them, to go again to *Jerusalem* "with *Joy*: for the *LORD* had made them to rejoyce over their *Enemies*.—And the Fear of God was on all the Kingdoms of those Countries, when they had heard that the *LORD* had fought against the *Enemies of Israel*. So the *Realm of Jehoshaphat* was quiet: for his God gave him *Rest round about*." The *Success* they had, and their *Joy* upon it, are ascribed to God, as equally the Author of both. Doubtless, as to the Royal General, and many of his People, it was that *Joy* which is the *Fruit of the Spirit*, — a religious Exultation, a "Rejoycing before the Lord", and "triumphing in his Praise". They triumphed and rejoyced over their *Enemies*; but still in a Frame and Manner becoming such as saw and owned the Hand of *God* in their Success, and meant to "give Glory to his Name". This Scripture-Pattern serves to justify the present *Festival*; and recommends to our Practice the solemn, but chearful Duties, we are now called together joyntly to perform.

Let us then give ourselves, on this delightful Occasion, to holy Rejoycing, Thanksgiving and Praise. Let us "*consider* how great Things God hath done for us", particularly respecting the important *Conquest*, whereof we are glad. Let us realise what abundant Reason we have to admire the Conduct of Divine Providence, relative to this Affair, view'd in its whole State, from its Beginning, through all its Progress, to its happy Termination. We should take Notice of *God's* Goodness, in putting into the *King's* Heart such an earnest Care for our Security and Welfare: and in guiding the Counsels of the *King's Ministry*, to project the best Measures, and to employ the best Agents in executing the wise Plan of Operations. In short, every Instance of good Conduct, and of Resolution, and Fortitude, every Instance of Support and

and Success in this grand Affair, from its Commencement to its Conclusion, should be taken Notice of, as the Effect of a propitious *Providence* super-intending & presiding in it. Every advantageous Circumstance, every subservient and auxiliary Incident, as well as the grand and final Event, is to be observed, as the Fruit of Divine Benignity. All tends to heighten the Glory and the Mercy of the Success: and all conspires to demand our grateful Acknowledgments to "the Lord of Hosts", the supreme Author of Victory.

We are called, on this Occasion to sing both of *Mercy*, and of *Judgment*; to sing of both "to the Lord our God"; to celebrate the Wonders of *Mercy* to us, and of *Judgment* on our Enemies. — Yea, his *Judgments* on ourselves, in the general Calamity of War, and in particular Disasters, are not to be forgotten, even in our Songs of Praise. As mournful and joyful Events are mingled in Providence, we should have our Reflexions on both, in the Exercise of various Passions, corresponding to each. Antecedent humbling Events might be design'd in Providence to prepare a just *Allay* to future Joys: And the *Evil* intermixed with the *Good* we receive at the Hand of the LORD, may well serve to correct and qualify the *Pleasure* his Benefits give us. It will be wise in us to temper the Joy that now expands our Breasts, by proper Reflexions on the inauspicious and dark Appearances preceding our late Successes, & on the disastrous Events attending them. One Circumstance, in particular, should not a little affect us, that human Life has so often been sacrificed (by the Sword, or Disease, or Accident) in the Pursuit of *Victory*; and as *Victory* is apprehended to have been *lost*, in one memorable Instance, by "the Fall of the Mighty,*" so it hath in several Instances been *purchased* at the Expence of some of the most precious Blood, in the Fall of heroic *Generals* † and other gallant Officers and Men. These are striking Events, at the Remembrance of which we can scarce refrain mingling Tears with our present Joys. But the Sorrow for *former* Losses, of this Kind, we must balance with the Joy of our last Successes being obtained without any such

* The brave Lord HOWE, in that fruitless Attempt at *Ticonderoga*.
† Gen. WOLFE, and Gen. PRIDEAUX, who both expired amidst Glory, in the near View of Conquest.

such aggravated Losses, and with an uncommonly small Effusion of Blood. — However, I think, no Reflexions whatever should suppress our *Joy* on this grand Occasion, though they may be needful to restrain & moderate it.

A Transport of Mind, on the News of a Conquest and Acquisition, so big with Salvation and Blessing to one's Country as this we are now rejoicing in, is scarce avoidable, and is certainly allowable. And the more nearly we are interested in the Success, naturally the more elevated will the Pleasure be. In this Respect, though the Prosperity of the *Prussian, Hanoverian, and British* Arms in *Germany* at this Day is just Matter of Joy and Praise; yet it is reasonably to be expected, that Victory nearer *Home*, and more immediately affecting our selves, should strike our Minds with a singular Force, and that so great & important a Conquest as that which occasions this Day's Solemnity, should open all the Springs of pleasing Passions, and swell the Tide of Joy beyond its common Bounds.

Nevertheless, let it not be merely a *rejoicing over our Enemies*, nor only rejoicing in our own Prosperity. But let the Joy be sublimated, spiritualized, and carried up to its proper ultimate Object, "the Captain of our Salvation," the Giver of Victory. — By all Means let us see to it, that our rejoicing on the present Occasion be duly regulated — Not the meer Mirth of *Brutes*, centring in animal Pleasures — Not the Mirth of *Fools*, conducted as if we had no Fear of God before our Eyes, and expressed only in Laughter & Levity, in lawless Feasting and Frolicking — Nor yet only the more sober and temperate (but almost as carnal) Joy of *Hypocrites*, who honour God with joyful Lips, while yet in their Hearts and Lives they dishonour Him; being in truth "evil and unthankful". — Nor let it be a proud and self-boasting Joy, as if "our own Arm had saved us", or our own Worthiness had procured us the Victory. "Neither glory ye in Men." — "All such Rejoicing is evil." — "But he that glorieth, let him glory in the Lord."

Let our Rejoicing be manly, rational, spiritual, devotional, and "after a godly Sort", in all its Exercises & Expressions. — Let the Joy of our Hearts transpire thro' our Lips in the most grateful Acknowledgments & Praises to God, in the
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Name of Jesus Christ. Thus will our Joy be consecrated, and turned into a *Sacrifice*; a "spiritual Sacrifice, acceptable to God by Jesus Christ". And the sacred Pleasure will be gradually increased by daily renewed Thanksgivings and Praises.—Only, at the same Time, "let our *Conversation* be as becometh the Gospel", that by our obedient Lives, as well as joyful and thankful Lips, we may testify our Delight in God, and prove the Sincerity of our Gratitude to Him. Surely the Call of Heaven to us at this Day is in such Language as that (1 Sam. 12. 24.) "*Only fear the Lord, and serve him in Truth: for consider how great Things he hath done for you.*" Or, that (Psal. 2. 11.) "*Serve the Lord with Fear, and rejoyce with Trembling.*" As God has been doing great Things for us, surely he expects great Things from us, in a way of practical Returns. And be it remembred, He that has done great Things for us, the same can also do great Things against us. We see, his almighty Hand can bring about great Changes in a little Time. And when we reflect on the Mutability of human Affairs, together with our Unworthiness of Divine Favours, and our Desert of Judgments, it becomes us to "rejoyce with Trembling." In unspotted Justice, God might have made our Enemies to rejoyce over us: and he may do it still. What can we expect, but the Tokens of his Displeasure, in this or some other tremendous Way, unless his Goodness effectually leadeth us to Repentance!

To our Praises therefore let us add our *Prayers*, that Prosperity may be sanctify'd to us, and made a prevailing Argument with us, from a Sense of Ingenuity & Gratitude, to serve the LORD with Gladness. Let us pray, that the Spirit may be poured from on high, to restore Religion to a prosperous and victorious State. Let us implore a Divine Blessing on the King's Counsels and Efforts, for a safe and advantageous Peace. But, above all, let it be our Care and Prayer, that the Kingdom of the Son of God may be advanced; that the Conquests of his Power & Grace over the Souls of Men may spread through the World; that there may be Glory to God in the highest, Peace on Earth, and Goodwill towards Men.

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